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SERMON

Preach'd at the Pariſh Church of

St. *George, Hanover-ſquare;*

On *Sunday* the 27*th* of *Jan.* 1739.

On Occaſion of a Collection made in the foregoing Week, for the POOR Inhabitants of the ſaid Pariſh, *in this very ſevere Seaſon.*

By *ANDREW TREBECK*, B. D.
Rector of the ſaid Church.

The SECOND EDITION.

LONDON:

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A

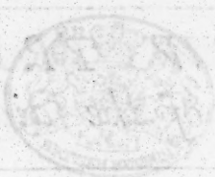
SERMON

Preach'd at the Parish Church of

St. George, Hanover-Square;

On Sunday the 27th of June, 1731.

On Occasion of a Collection made in the foregoing Week, for the POOR Inhabitants of the said Parish, to Day.



LONDON:

PHIL. iv. The former Part of the 6th Verſ.

Be Careful for Nothing ——

THE Love of God to Mankind was not only diſplayed in their Creation and Redemption, but ſtill continues its Care, ſtill intereſts itſelf in their Favour and Protection, ſo that if we are not wanting to Ourſelves, ſufficient Proviſion is made for our Souls and Bodies; and we may be both eaſy here, and happy hereafter.

For God allows us all the Priviledges we can reaſonably deſire, preſcribes and enjoyns a due Care and Concern for the things of this Life, as a ſuitable Support and Maintenance for Ourſelves and Families; but diſallows and condemns all unlawful Delights, nay too ſollicitous a Purſuit of, or inordinate Affection to, any temporal Advantages.

The

The Concerns of this Life, however expedient or neceſſary, yet ought not to employ too much of our Thoughts, our Endeavours, or Time.

God invites us to *caſt* all anxious and burdenſom *Cares upon him, who careth for us.*

And that we might be Eaſy with every Thing preſent, and not vainly diſquiet ourſelves with future Perplexities, St. *Paul* expreſsly admoniſhes us in the Words of my Text, *Be Careful for Nothing.* From which Words I ſhall offer to your Conſideration, theſe two Particulars.

I. I ſhall ſhew what ſort of Care or Concern is conſiſtent with Religion, and we are encouraged to purſue, as 'tis both innocent in its Nature, and commendable in its Uſe.

II. What is repugnant to Chriſtianity, and We are forbid to entertain, as evil in itſelf, and dangerous in its Conſequences.

I. Then, I am to ſhew, what ſort of Care or Concern is conſiſtent with Religion, and We are encouraged to purſue, as it is both innocent in its Nature, and commendable in its Uſe.

That ſuch penetrating Faculties of Soul, and active Members of Body, as Man is endow'd with, were not beſtow'd in vain, but deſigned for Exerciſe and Uſe is univerſally allowed of.

That the Affairs of the World, the Intereſt of Ourſelves, our Relations, and Friends ſhould in ſome Meaſure actuate our Endeavours and Thoughts, is but reaſonable and juſt.

The Injunction of my Text does not ſuperſede the Uſe of prudent Application, or ordinary Means, nor are Induſtry or Sagacity, Frugality and good Huſbandry inconſiſtent with this Precept. The Du-

ties

ties of Religion, and Precepts of Scripture (if juſtly compar'd and rightly explain'd) do not claſh and interfere, nor will our Obedience in ſome Points enſnare us into the Breach and Violation of others.

Be Careful for Nothing, may be miſunderſtood by Some, and miſapplied by Others, to encourage a lazy, and unactive ſort of Life.

But wiſe and conſiderate Men do not judge by Sounds, but by the real Senſe of Words, nor can we fairly from this, or any other Paſſage in Scripture give Countenance to Sloth.

For a provident Care both in acquiring, preſerving, and improving the Things of the World is Expedient, and Neceſſary.

Our Heads, and our Hands, our Parts, and our Time were given to every one of us *to profit withal.*

There are various Employments ſuitably adapted to the various Conditions, Qualities, and Capacities of Men; and every one ought induſtriouſly to attend, and faithfully improve that *Calling, wherein he is call'd.*

To neglect or deſpiſe this is to affront God's Authority, to miſapply his Talents, and to expoſe Ourſelves, which no pretence of Birth, nor even Devotion itſelf can excuſe, or juſtify.

Various and Conſiderable are the Advantages, which redound both in Publick and Private, to Others, and Ourſelves, from honeſt Diligence, and Induſtry; But moſt Miſchiefs ariſe from that *Root of Bitterneſs*, thoſe fruitful Parents of all manner of Vices, Sloth and Idleneſs.

So that we are by no Means debarr'd from, but rather encouraged to Diligence and Study, in whatever

State

State of Life, or peculiar manner of Employment wiſe Providence allots.

Nor does the Admonition of my Text of being *Careful for Nothing* give us a Liberty and Indulgence to live at all Adventure, without Regard to our preſent or future Circumſtances.

We are commanded by our Saviour *to be wiſe as Serpents*, and we may innocently and commendably imitate the wary, and provident, tho' we ought not, the treacherous, and *unjuſt Steward.*

Reaſon, and Reflection, Wiſdom, and Judgment diſtinguiſh us from Brutes, are the Ornaments of human Life, and the Priviledges, whereby we excel one another.

Theſe are Talents which ought not to be conceal'd, but conſtantly employ'd, ſince without theſe, the beſt Character, we can bear, is to be ridiculous, and uſeleſs. So that we are by no Means diſcouraged from a prudent Forecaſt, nor prevented, in a regular and moderate Way, from providing for the future.

Frugality, and good Huſbandry are Duties we owe to Religion, to the Publick, to our Families, and Ourſelves.

We honour God, by a regular Uſe, and Improvement of the Talents committed to our Charge; and as to abuſe ſuch Gifts would be to diſpleaſe, and provoke, ſo entirely to diſuſe is rather to tempt than to truſt Providence.

Covetouſneſs is not the Fault of Silver and Gold, nor Luxury, and Intemperance of Meats and Drinks; Theſe may innocently, and uſefully be Employ'd, (if diſcreetly managed) but 'tis the exceſſive Uſe, and Abuſe of them, that makes them criminal in themſelves, and dangerous in their Conſequences.

Every

Every thing that was made, was by God himſelf pronounc'd *to be Good:* we are allowed as free Agents, all reaſonable Liberties, and are by no Means reſtrained from the moderate Uſe of any of God's Creatures.

While we live in the World, the Cares and Concerns of it naturally will, innocently may, and ſometimes neceſſarily muſt occur to our Thoughts, and employ much of our Time.

'Twill be not only Stupidity in us, but an Injury to Others, to be thoughtleſs, and unconcern'd in Reſpect to theſe. Nay the Apoſtle proves Thoſe to be *worſe than Infidels*, who are altogether regardleſs of their own, and their Family Affairs.

Hence we muſt conclude, that there is an innocent, reaſonable and neceſſary Care, ſuch as Religion recommends, human Society expects, and our own proper Occaſions indiſpenſably require.

Without this we are altogether Uſeleſs in our private, and publick Capacities, unable to ſerve God, our Neighbours, or Ourſelves.

But as the Want of this Care renders us juſtly blameable, ſo does alſo the Exceſs of it. Tis a very dangerous Extreme to be over-whelmed with Cares, and become ſo deeply immerſed in the Affairs of this Life, as to be regardleſs of a Better.

I ſhall therefore ſhew 2*dly*, what ſort of Concern is repugnant to Chriſtianity, and we are forbid to entertain, as evil in itſelf, and dangerous in its Conſequences.

Now this is all unreaſonable and immoderate Solicitude, which is inconſiſtent with the Duty, we profeſs to God; and the Love, we ought to have for Ourſelves, and Others.

That

That we may therefore avoid all ſuch inordinate Concern for the Things of this World, I ſhall endeavour to prove it, in the following Parts of my Diſcourſe, to be ſinful, vexatious, needleſs, and fruitleſs, hurtful, and pernicious.

Firſt then, all ſuch inordinate Concern is unlawful, and ſinful, as it implies an Ignorance of God's Power, a Diſtruſt in his good Providence, and an Impeachment of his Veracity.

When we are over ſolicitous *what we ſhall Eat, what we ſhall Drink*, or *wherewithal we ſhall be Clothed*, we act like Heathens, and Infidels, who *know not the Scriptures, nor the Power of God.*

For did we conſider the true Nature and Extent of this; would we argue from its paſt or preſent Effects, we could *not be faithleſs but believing.*

As juſtly may we argue from the Goodneſs of Providence, which ſuch an immoderate Solicitude, and inordinate Concern for the Things of this Life betray a plain Diſtruſt of, and Diſbelief in.

For that Infinite Mercy, which moved God at firſt to create, and afterwards to redeem, will incline him to preſerve, and provide for Mankind. We, who are ſo highly favoured, and beloved of God, whoſe Priviledges far ſurpaſs the reſt of the lower Creation; nay, for whoſe Service and Delight the reſt where created, cannot in Reaſon, ought not in Gratitude to ſuſpect or doubt the Continuance of his Goodneſs.

For if Providence extends its Care even to *the Lillies of the Field, and Fowles of the Air*, much more will it to rational, and immortal Souls; as they

are

are nearer Reſemblances of the Divine Nature, and more worthy of its Concern.

Indeed Mercy is that darling Attribute of God, wherein He chiefly delights; barely to ſuſpect which is in the higheſt meaſure to affront, and provoke Him.

Nor can we give a ſtronger Proof, or plainer Evidence of our Jealouſy, and Diſtruſt, than by doubting His Inclination to preſerve, who at firſt made us.

But this Sin will appear yet the more *exceeding ſinful* in that it not only ſuſpects the Power, and diſtruſts the Goodneſs of God; but directly thwarts and contradicts His expreſs Word and Promiſes.

What God declared to *Joſhua*, the Apoſtle repeats to Chriſtians in general, and every good Man may have Recourſe to, for his Support and Comfort, *I will never leave thee, nor forſake thee.*

The Faithfulneſs of God is the beſt *Anchor of our Hope*, amidſt the various Changes, and Chances of this mortal Life.

Tho' *many are the Troubles of the Righteous, yet God who cannot lie*, hath expreſſly declared, that *He will deliver Them out of all.*

Perſecuted and afflicted They may be for a Seaſon, but not forſaken; For He can reſcue Them with, or without Means; nay often does at a Time when all human Inventions fail, and the Caſe ſeems deſperate, and irrecoverable.

Having therefore ſuch Aſſurances of his Power, and Faithfulneſs; 'tis great Infirmity in us, even in the moſt perilous Time, diſtruſtfully to complain,

will the Lord abſent Himſelf for ever, and will he be no more intreated? Hath God forgotten to be Gracious? and will he ſhut up his loving Kindneſs in Diſpleaſure? Theſe are Thoughts and Suggeſtions unworthy of us to offer, or the Ears of a jealous God to receive.

Thus have we ſeen of how heinous a Nature all immoderate Solicitude is, as it reflects on the Power, the Goodneſs, and Faithfulneſs of God.

But ſince the Love of Quiet and Eaſe may prevail more with ſome, than the Love of God and their Duty; I proceed

II. To ſhew, that an inordinate Concern for the things of the World is as vexatious, as it is ſinful.

When our Minds are continually haraſſed and perplexed, and the Care of getting, or Fear of loſing engroſs moſt of our Time and Thoughts, what Eaſe, or Refreſhment can we poſſible enjoy?

If we conſult the Judgments of the wiſeſt Men, we ſhall undoubtedly hear, that Abundance is not neceſſary to make Men happy, but that a *little* with Content is much rather to be choſen than great Revenues with Uneaſineſs.

Nay if we experience ourſelves what theſe recommend, we ſhall find more ſolid Satisfaction, and Peace, in an eaſy competent Fortune, than all the glittering Pomp, and Plenty of the World.

For it is not the Quantity, or Quality of any earthly Advantage, but the true Art of Contentment, that muſt neceſſarily concur to make us Eaſy and Happy; without which, tho' we do poſſeſs, we cannot enjoy; and with which, *tho' we have nothing, we poſſeſs all things.*

One

One would lament the unhappy State, and Condition of thoſe, who interrupt and defeat their preſent Enjoyments, by uneaſy Fears, and anxious Concerns about future Proſpects.

To be conſtantly heaping up riches and providing for Poſterity; to ſet no bounds to our Deſires, nor know when we have enough, is to live in a continual ſtate of Perplexity and Uneaſineſs.

Even Poverty itſelf were a more tolerable State than large Revenues acquired with ſuch uninterrupted Anxiety.

Indeed the Sting of Poverty is Impatience, which alone muſt confound the moſt proſperous State.

But they, who *poſſeſs their Souls with Patience* and Chearfulneſs, even in the meaneſt Circumſtances, are much happier than thoſe, who want theſe good Qualities, tho' they attain to the greateſt Honour, Plenty or Power.

Tho' *every Man is born* more or leſs *to Trouble*, yet they, who are bent upon the World, and too eagerly and anxiouſly purſue its Concerns, have the greateſt Share of it.

Every Diſappointment (and many in the courſe of Things they muſt certainly meet with) diſorders their Spirits, and diſtracts all their Senſes.

They are daily creating new Croſſes and Perplexieties with the Increaſe of their Revenue, and to the *Multitude of their Riches* add a *Multitude of Sorrows.*

A Third Argument to diſſuade us from an inordinate Concern for the Things of the World is, that 'tis as needleſs, and fruitleſs, as ſinful, and vexatious.

If the moſt minute things are not Objects unworthy a providential Care, much leſs are the Concerns of more weighty Importance.

If *we cannot add one Cubit to our Stature, nor make the Hair of our Heads white or black*, how can we expect by our utmoſt Art or Care (excluſive of divine Power) to proſper in the World?

So that conſidering the Providence of God, and our own natural Weakneſs, all ſuch Solicitude is both needleſs, and fruitleſs.

Tho' there are ſome who would fain compliment God out of his univerſal Providence, as if it were a great trouble and burden to him to be conſtantly concern'd in every Affair;

Yet ſuch miſtake the true Nature of the Divine Attributes, to any of which it can be no way tedious, ſince Wearineſs muſt needs imply Imperfection, and Weakneſs.

If then we allow ſuch a Providence, as is our conſtant Guardian and Supporter, as is *about our Paths, about our Beds, and ſpieth out all our Ways*, that daily ſuſtains our Bodies, and preſerves them from Danger; to what end is that Impatience of Deſire, and anxious Concern we too frequently betray, which evidently demonſtrates the Want, or Weakneſs of our Faith?

Nay, ſince every *good Gift proceeds from above*, what great Folly muſt it argue, to be ſollicitous for that, which is beyond our Power; and which our moſt indefatigable Labours, and reſtleſs Endeavours againſt the divine Will cannot poſſibly obtain?

Let

Let not us therefore vainly diſquiet our Thoughts with anxious Cares and Concerns, which can no way profit, but may many ways tend to our Hurt and Prejudice. Whence I come to ſhew

IV. that an inordinate Concern for the things of the World is as fatal, and pernicious, as ſinful, vexatious, needleſs and fruitleſs.

All immoderate Solicitude is apparently pernicious to our Bodies, and Souls; is repugnant to, and deſtructive of both our preſent Eaſe, and our future Happineſs.

Whether we conſider it, in reſpect to its inordinate Cares, or unreaſonable Fears, we muſt allow it to be injurious, not only to our ſpiritual, but temporal Welfare.

All Eagerneſs of Deſire, and Exceſs of Care impair our Conſtitutions, and bring ſuch ill Habits on our Bodies, as are not eaſily removed.

Malice, Envy, and Covetouſneſs ſtarve, and deſtroy Men before their Time; they contract their Countenances, prey upon their Spirits, and anticipate Death.

To be too deeply concerned in the Affairs of the World, is to lay a burden upon ourſelves too heavy for us to bear; and we are apt to ſink under the Weight of over much Care.

Nor is ſuch inordinate Concern leſs prejudicial to our Souls than injurious to our Bodies; ſince it uſually draws off our Minds from ſpiritual to earthly Objects, and there engroſſes our whole Time, Affections, and Thoughts.

Equally

Equally pernicious to our temporal and ſpiritual Welfare, are thoſe unreaſonable Fears, thoſe groundleſs Jealouſies and Doubts of future Perplexities.

Such Solicitude is in itſelf, and in its Conſequences hurtful; it impairs our Health, and prevents our improving many preſent Advantages. It diſquiets our Minds with ſuperſtitious Fears, and uneaſy Proſpects, whereby we anticipate Evils, feel their Weight at a Diſtance, and *torment ourſelves before our time.*

Hereby we form to ourſelves Appearances of Danger, which ſhall affect us as much as if really preſent, and *through Fear* of ill Accidents *are all our Life time ſubject to Bondage.*

Hence we lead comfortleſs, and unactive Lives, grow uſeleſs and unprofitable in our Stations and Capacities, and become uncapable of doing either ourſelves, or others Good.

As we may juſtly reproach that Huſbandman, who neglects, and lets ſlip the proper Time of ſowing for fear the Harveſt ſhould prove bad, and his Labour loſt: So we may warrantably condemn all thoſe who neglect preſent Improvements from vain imaginary fears of future Diſappointments.

Nor are ſuch unreaſonable Fears leſs pernicious to our ſpiritual than ſecular Welfare, tending often to prevent the *Bleſſing of God*, without which *the Labourer worketh, and Watchman waketh but in vain.*

Since then a prudent Forecaſt, a decent Frugality, and moderate Concern for the things of the World are, as we have fully proved, both lawful and com-

commendable: Since theſe are Duties we owe to the Commands of God, the publick Advantages of Society, and the real Intereſts of our reſpective Families; let no Pretence of Sloth, or groundleſs Fear of Diſtruſt make us tempt God by the Neglect of thoſe ordinary Means, He allows and enjoins.

Since it muſt be allow'd too, that there is an inordinate Concern inconſiſtent with Religion, and the Precepts of the Goſpel: Since this reflects on the Attributes, the Power, Goodneſs, and Veracity of God; is deſtructive of our preſent Eaſe, and Intereſt, and future Happineſs; let us ſhun all Occaſions of, all approaches to it.

Let us *lay aſide the Weight* of all inordinate Cares, and unreaſonable Fears, the Sins that powerfully *beſet*, and miſerably diſtract us; and let us *run with Patience the Race that is ſet before us.*

Let us *commit our ways unto the Lord*, truſt to his Goodneſs, as willing, his Power, as able to ſupport, and comfort us, and to his Wiſdom for the Means, Manner, and Seaſon.

That the *Poor* and *Low*, as well as the *Rich*, and *Great* have abundant reaſon to admire the Wiſdom, and adore the Goodneſs of God, we may ſafely and juſtly conclude, not only from his wiſe Diſpenſations to both, but in that he directs the Minds, and diſpoſes the Hearts of thoſe, who have Subſtance, and Power, to employ, and apply them to their proper Uſes, and right Ends.

That a glorious Spirit of Charity, and diſtinguiſhed Generoſity prevails, and abounds in the preſent

ſent Age, the many * Royal Bounties, and liberal Benefactions, as in other Neighbouring Pariſhes, *at this rigorous Seaſon*, ſo thoſe remarkably great, in Our ‡Own, may abundantly evince; ſuch as may deſervedly be compared with thoſe of any former Times, and will be an exemplary Pattern to future Generations.

And Oh! may the ſame diffuſive Charity extend its kindly Warmth, and benign Influences, ‖ even to the remoteſt Parts of that Kingdom, to which we belong, and *like the Morning Light ſhine more and more unto a perfect Day.*

For if the Conveniencies, Comforts, and Advantages of Life are allow'd by all Men to be deſirable Bleſſings, how calamitous muſt their State be, who are deſtitute of them? And therefore, who would grudge their Time, their Money, or Pains to relieve the Diſtreſſes, and ſupply the Neceſſities of thoſe, who are ſo modeſt as to conceal their Wants, and ſo are frequently reduced to mourn in ſecret, even for the common Supports, and Neceſſaries of Life?

We, who are the Spiritual Paſtors in our reſpective Pariſhes have abundant Encouragements, as well as Obligations to do good, from the various Bounties of the Wealthy flowing in upon us, for truly Charitable uſes, and therefore ſhould never *grow faint, or weary in well doing*, nor ſpare any Study, Application, or Care, in ſeparating and diſtinguiſhing the modeſt Sufferers from the importunate

	l.	*s.*	*d.*
* Receiv'd from his moſt Gracious Majeſty to be laid out in Coals for this Pariſh —— ——	100	0	0
From his Royal Highneſs the Prince of *Wales* ——	20	0	0
‡ Collected from the Nobility and Gentry of this Pariſh	575	0	0
Sent to the Rector ſince —— ——	25	3	0

tunate Beggars, and impartially diſtributing *out of the Abundance we have gathered* in ſuch wiſe Proportions, and to ſuch uſeful Purpoſes, as may not only eaſe and relieve the preſent Exigencies of the *Poor*, but anſwer the juſt Expectations of the Benefactors, and be ſatisfactory to all.

Now the moſt effectual way to promote this good End, and prevent (what is ſo loudly complained of) all Miſapplications and Abuſes of theſe voluntary Contributions, intended only for the moſt poor and indigent Objects, is to ſpecify their Names, their places of Abode, their ſeveral Families, Conditions, and Circumſtances, that they may be known, diſtinguiſhed, and proportionably relieved.

This would be a Standard, which in all future Emergencies we might conſtantly have recourſe to, and which in Proceſs of Time may prove the happy Occaſion of a riſing growing Fund for true *Parochial Charities.*

For this I dare venture to affirm of the preſent Age, that however deficient we may be in other vertuous Qualities, we were never better diſpoſed to aſſiſt the Diſtreſſed, and well recommended Needy, nor ever *more abounded in true Works of Charity.* And theſe I hope will draw down many National Bleſſings, avert impending Judgments, and with the Acceſſion of other moral and ſocial Virtues retrieve, and raiſe the Credit of our Nation.

Let us therefore add to Brotherly Kindneſs, and Charity, Faith, Virtue, Temperance, and that amiable train of Graces, which will beſt recommend us, as we are Men, and Chriſtians; and whereby we ſhall be entitled to the divine Favour here, and Salvation hereafter.

Thus adorned and qualified we may both in a private and publick Capacity become a happy People, and having *ſown plenteouſly* in all pious and charitable *Works*, we *ſhall reap abundantly*; that ſo in that general Harveſt, the great Day of Retribution, both they *who ſow, and they who reap may all Eternally rejoice together.*

F I N I S.